

The Inquirer.

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Prepaying Subscribers are respectfully informed that their half-yearly Subscriptions are now due.

TOPICS AND EVENTS.

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WHAT an age of congresses it is! There are about a thousand delegates assembled in London this week from all parts of the world to glorify and if possible to advance the cause of Sunday-schools. The good people are evidently not disposed to let the millennium lag for want of zealous endeavours. The precise value of some of the addresses would be hard to determine, but the quickening of impulse consequent on feeling the bond of worldwide sympathies in their work is a real factor among people far less responsive than Sunday-school teachers. A little bit of dramatic byplay was introduced impromptu at one meeting when the German and French delegates were made to clasp hands of amity before the applauding audience. Perhaps, after all, the way to all lasting peace lies in the keeping of the teachers rather than in that of the Boulangers and Bismarcks. Another sign of amity nearer home was given at the Mansion House, where the Lord Mayor astutely bade Episcopalians and Dissenters to one of his great feasts, and made them take salt together. The next thing will be to get a few Battersea Socialists and East-end Communists to the Egyptian Hall to meet some dukes and bankers.

THE Scotch University Bill was provocative of a "theological" debate in the House of Commons on Tuesday night. A most instructive debate it was, and one calculated to reveal the secrets of the many hearts to whom theology and religion are much the same thing. The upshot of the negotiations so far is an agreement to abolish the "tests" hitherto imposed on lay professors, and to submit the vexed question of relieving the theological appointments from such restrictions to the Commissioners. A very natural fear arises that if tests are not imposed non-believers will get appointed to teach young Scotland what has been, is, and might be believed; but two considerations may mitigate this anxiety. First, we have only too much ground for saying that signing articles and creeds no more makes a religious professor than the cowl makes the monk; and, secondly, the free University of Harvard has not yet fallen into the hands of irreligious or irreverent men.

To what good purpose did Dr. Kidd rake over the notes taken professionally while attending Lord Beaconsfield and serve up the poor sick-room gossip which appears from his pen in this month's *Nineteenth Century*? Self-advertisement is a thing so far beneath every respectable member of his noble profession that we cannot entertain the supposition that the eminent physician wanted to let the world know he had attended a premier. But anything else of importance in the article we utterly fail to find. The details of an old man's last sickness, if of human interest at all, ought certainly to be confined to journals circulating amongst professional men or students

preparing for a medical career. The prevailing passion for backstairs babble concerning persons eminent in any way, from a jockey to a plenipotentiary, is responsible for the production of a flood of worthless twaddle every week. It is a sign of extreme debility in our old society that it can tolerate such useless revelations concerning the mere physical life (for there is very little about the mind) of those who enjoy for a brief space the applause of the multitude. Of course the hebdomadal twaddlers will say they only meet the demand already existing; but our leading monthly ought to be a great way above this sort of thing, even in July.

WHAT little light the article throws on that greatest of all interests in the last days of a great man—how he bore himself toward the problem of death—is soon stated. As to Lord Beaconsfield's religion, it is far from our desire to make any but the most charitable estimate. It is probable that at heart he was of that great religion which includes most great men, the tenets of which are few and broad. Some natural concern was exhibited by his friends as the end drew inevitably nearer, and it was decided to send for Canon Fleming to talk about "the soul and eternity." For some reason or other the Canon was not sent for; but Dr. Kidd says, "To myself sitting by his bed at night he spoke twice on spiritual subjects in a manner indicating his appreciation of the work of Christ and of the Redemption. At Hughenden he was," says the physician, "a diligent attendant at the Communion Service, and when in London at Whitehall Chapel." Thus much about the dying man's soul and the eternity into which he was sinking; then we are told more about his heart and kidneys, and the last struggles of the worn out organism. Again *cui bono*?

THE Shah's visit might have passed without comment here, although the representative of a faith not without works and sufficing for the needs of millions cannot be regarded as an uninteresting visitor by the student of men in their attitude to religion. But into the intricacies of the questions which divide Shia Mahomedans from the Sunnis, who form the greater section of the followers of the prophet, we need not enter here. It is only to notice how far the spirit of gossip has seized on this generation that we draw attention to the kind of thing which no less a person than the Rev. H. R. Haweis thinks it not beneath him to write for a daily paper. He describes how he managed to get alongside the boat that conveyed the Royal party from Gravesend to Westminster; how by dint of climbing on the boiler he came within a few feet of the Shah's little boy favourite; how the Shah used his opera-glass, and he (the reverend reporter) used his; and how the Shah actually used a pocket handkerchief, with much more of the same immortal interest. The river presented indeed a brilliant spectacle that July afternoon, but it does not seem to have suggested much to the Marylebone preacher. Even Dr. Parker could do better than that, and Spurgeon would be ashamed of his feeblest student if he were guilty of stuff of that description.

A NOTEWORTHY sign of the times comes to us from the other side of the world, where, as many of our readers are aware, the Rev. Dr. C. Strong, Melbourne, is breaking the ground under the feet of the strictly orthodox in a very vigorous way. He lately delivered a lecture on the Broad Church, with which most of our readers would find themselves in substantial agreement. According to him, the Broad Church says:—"In all the Christian churches there are Christians, brethren of Jesus. Amongst Presbyterians, Wesleyans, Episcopalians, Unitarians, Quakers, Baptists, Independents there are the brethren of Christ, and 'what God has joined together let not man put asunder.' Let Stanley and Martineau, Cox and Wesley, John Newman, Francis Newman, and all representatives of earnest Christian thought and work recognise themselves as one Body, one Spirit. What makes a Christian is not a creed, or an ecclesiastical organisation, but loyalty of soul to the ideal of a Kingdom of God's

sons and daughters, and of a Kingdom of brothers and sisters, revealed in Jesus. The essential of Christianity is not a dogma, or an order of priests, or a sacrament, but the heart which loves as Jesus loved, God and Man—the sacrifice of the human will to the good will of God—the union of the human with the Divine—the life of trust, and hope, and love.”

A STATEMENT concerning the Australian Church is printed at the end of the pamphlet containing this lecture, from which we learn that the Church “is founded on principles of religious liberty and comprehensiveness. Believing that theology is a progressive science, that genuine religion is confined to no one form of belief, and that to fetter the minds and bind the consciences of ministers or people by the traditions and commandments of men, is not only a ridiculous folly, but a sin, in this nineteenth century—and having seen the unnecessary divisions, heartburnings, wasted energy, and grievous hurt to the Truth and Charity, which have sprung from sectarianism—the promoters of the Australian Church have sought to found a Society which, while reverencing whatever is venerable in the past, will ever be avowedly open to any new light of God, and which may unite men of many shades of opinion in the unity of the religious Spirit and of practical Christianity. The general basis of Union, not intended to fetter, but simply indicating the aim of the Australian Church, is as follows:—‘The Worship of God in Spirit and in Truth; The Preaching of the Gospel of Jesus Christ; and the promotion and Practice of the Religious Life of Faith, Hope, and Love. The form of Church Government to be Representative and Elective, due regard being had to Liberty of Conscience and Congregational Freedom.’ We believe that notwithstanding the paltering in a double sense which sometimes characterises the teachings of the so-called “Liberal orthodox” there is here a most hopeful indication of the right spirit. Let it grow!

At a congress of teachers connected with Church of England schools held at Westminster last month some of the clergy were told some unpalatable truths concerning clerical tyranny, and though they resented them as unsubstantiated by names, they could not withstand the very serious vouchers given by well-known and responsible schoolmasters. Cases of capricious dismissal at the sweet will of the vagary-loving vicar and his satellites were quoted in abundance. The vicar’s wife figures in one case as “not liking the teacher’s playing” of the organ, which, by the way, appears to be thrown in as a regular appendix to the schoolmaster’s professional duties in many church schools. The vicar did not like his sending a report of a chapel gathering to a local newspaper. So between them both the poor fellow must leave and take his seven little ones where he can. When he asks for reasons for his dismissal he provokes surprise that “a gentleman” cannot do as he pleases with his servants.

Ex uno disce omnes. “Unless you fill those choir seats,” writes a clerical manager, “take the consequences. For every week those choir seats have been empty there shall be a month’s delay in regard to Mrs. W——’s (the wife’s) pension, and a week’s delay in your receiving the grant.” One reverend gentleman held a committee meeting, attended only by himself and another, to decide as to the closing of the schools. His companion voted against the closing, but the vicar, who naturally took the chair, voted in favour of it, and gave a casting vote to carry it. The schools were accordingly closed, and the teachers barred out. When one of the mistresses asked for her salary (with some natural feminine vigour, let us suppose), the vicar said, “You are the most insolent young woman, and I have been obliged to send a bad character of you to government. I do not think you will ever get a situation under a clergyman again; indeed, if you had been as insolent to any other clergyman as to me he would have knocked you down.” No wonder the clergy present winced at this estimate by their brother in the cloth, and would fain deny the authenticity of this, and a dozen similar accounts. But, as we have said, they were amply guaranteed, and what we want to know is if Unitarians and other Nonconformists relish the idea of their young people having to get a living under such circumstances as these? Yet it is for such spheres they are being trained in the Church colleges.

At a meeting of the London School Board on Thursday afternoon the question of sectarian Training Colleges came up, and the Rev. W. Copeland Bowie moved that the time had come when in the interests of education all theological tests should be abolished in connection with the teaching profession. An evasive amendment, moved by Prebendary Eyton and seconded by the Principal of St. Mark’s College, was, however, carried; twenty-three members voting for it, fifteen supporting Mr. Bowie, and several declining to vote either way. In his speech the mover pointed out how unjust it was for one sect,

the Episcopal Church, to have complete control of thirty colleges out of a total of forty-three, while the State contributed six-eighths of their whole cost. He showed that a large proportion of young teachers were practically excluded by theological tests; and that many of those who were admitted were drafted into Board-schools on leaving college, and that it would be illegal for them to teach the creeds and confessions they had been taught themselves. Some interesting and amusing examples were given by Mr. Bowie from the College Time Tables.

At Culham students, in addition to attending prayers, services, &c., have to devote five hours a week to the study of “divinity” during their first year at college, six hours the second year, while history and geography receive an hour each. At Ripon they have to devote seven hours and forty minutes a week to “divinity,” while penmanship is allowed twenty-five minutes, and recitation and map-drawing an hour between them. Educationally, it was contended, the sectarian system was bad, morally and religiously it was even worse; for it was a world-wide experience that the imposition of theological tests in connection with any profession only led to unveracity and infidelity; and young men and women who were destined to be instructors of children should not be subjected to the temptation or degradation of anything that would make them insincere.

THE General Assembly of representatives of the Liberal Reformed Churches of France met at Paris last week, in the large hall of the temple of l’Oratoire, under the presidency of the venerable Pasteur Cabantous. Nearly a hundred delegates were present, and all the Liberal Churches were represented. Delegates from the Dutch Protestantbond, from the Alsatian *Union Libérale*, and from the Swiss “Union of Libéral Christianity” addressed the assembly. The British and Foreign Unitarian Association had been invited to send a delegate, but circumstances rendered it impossible to do so this year.

WE understand that a resolution expressing regret at the merging of the *Unitarian Herald* in the *Christian Life* was passed at the Missionary Conference at Manchester on Thursday. So strong is the feeling evoked in the North by this unexpected development in the denominational literature that expressions of a very vigorous kind were made in reference to it, and there have not been wanting hints as to new journalistic ventures. As representing the oldest established journal connected with the principles most strongly cherished among the Free Churches we venture to deprecate unnecessary and expensive multiplication of newspapers. If friends are in earnest about the development of the more liberal side of Unitarianism by means of the weekly Press there are very practical ways of showing their sympathy. We are not, we trust, given to offensive self-advertisement, but we would seize this opportunity of reminding Unitarians that there is such a paper as ours, and that it, at any rate, will continue to maintain to the utmost the rights of free inquiry and liberal sympathies, whatever the intellectual shades of thought represented among our thinkers and workers.

CHURCHES AND SOCIETIES.

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(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

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CARMARTHEN PRESBYTERIAN COLLEGE.

THE annual public examinations of this College, always an event of considerable interest in South Wales, and to the many old students of the College engaged in the Unitarian ministry in England, were held on Wednesday and Thursday, July 3 and 4. Thus a change has been made by the limitation of the *viva voce* examinations and prize distribution to two days. Another change of great importance has been introduced in the appointment of specially qualified external examiners to take the place of members of the Presbyterian Board in the oral examinations, and co-operate with the professors in the conduct of the written examinations upon the Session’s work. With the Rev. Dr. G. Vance Smith and the Rev. P. H. Wicksteed, M.A., as colleagues with the professors in testing the students’ proficiency in Biblical and classical knowledge, and Morgan Lewis, Esq., M.A., of Bangor University College, a former student of Carmarthen College, and a high wrangler, as examiner in Mathematics, Physics, and Chemistry, the reliability of the examinations as tests of the proficiency of the students may be regarded as assured.

On Thursday the distribution of prizes offered by the Dr. Wil

liams's Trustees and the Presbyterian Board, of the value in the aggregate of £150, also of the Sharpe Prizes, of the value of £10, and Dr. Davies's Prizes for English Language and Literature, of the value of £5, took place by the appropriate hands of Dr. G. Vance Smith. It was very gratifying to the many friends of Dr. Smith to observe with what cordiality of feeling and warmth of applause he was welcomed by his old pupils. The Sharpe Prizes were awarded to Mr. Thos. Davies (senior retiring student), 1st Prize £5, and Messrs. Samuel Davies and Thos. James, who divided the 2nd and 3rd Prizes equally between them. The winners of the Prizes for English Language (1st year) were Mr. Thos. Jones, 1st Prize £1 10s., and Mr. T. Wedros Jones, 2nd Prize £1; and of those for English Literature Mr. J. J. Evans, 1st Prize £1 10s., and Messrs. Thos. James and Thos. Evans (equal), who divided the 2nd Prize of £1 between them.

The Rev. T. L. MARSHALL, who presided, after alluding to the changes in the teaching staff of the College, addressed to the students some well-chosen words, and was followed by J. T. PRESTON, Esq., speaking on behalf of the Presbyterian Board, and as its representative.

The Rev. P. H. WICKSTEED, M.A., gave a most inspiring address to the students, dwelling pointedly upon the way in which all studies diligently pursued and mastered gave power to the Christian minister in his work, and his address was warmly appreciated by those for whom it was intended.

After some few words from the Principals and Professors, and the announcement that eight new students had been admitted—one of whom, Mr. E. E. Jenkins, it may be mentioned, is a Welsh Unitarian student, who is spoken of as giving great promise of usefulness—the business proceedings came to an end. It is pleasing to note how thoroughly the old students of the College appreciate not only the advantages gained at the College, but also the fundamental principle of comprehension and liberality on which it is founded.

THE HOME MISSIONARY BOARD, MANCHESTER.

The two days' examination of the students of the Unitarian Home Missionary Board, held this week, was fairly attended. The subjects were Old and New Testament, English Literature and Latin, taught by the Principal, the Rev. J. Edwin Odgers; Ethics, Church History, and the Doctrine of the Trinity, by the Rev. James Black; and Greek and Textual Criticism, by the Rev. C. T. Poynting. In some of these subjects the students acquitted themselves particularly well. The classical portions of the examination were perhaps the least satisfactory, though in this matter there has been on the whole a steady improvement in recent years; an improvement likely to be continued if the plan of sending the first year's men to Owens, tried this year as an experiment, is made permanent, and the entrance examination is somewhat further raised. Five sermons of varying merit were preached by the men of the second and third years, Mr. Weatherall's and Mr. Moore's on the first day, and Mr. Shaw's on the second being particularly good. The Principal announced that Miss Sharpe's prize of £10 for proficiency in Biblical studies had been divided in the proportion of £6 to Mr. Weatherall and £4 to Mr. Pegler. Mention was made of the work of the first year men at Owens College, and of Mr. Lee's having gained the prize in Lower Junior Greek.

The Rev. R. B. DRUMMOND delivered the Visitor's address, in which he referred in brief but appropriate terms to the retirement of the Principal and his colleagues, and mingled by regretful reference to the resignation of the Tutor, and by a reference to the character and earnestness of Mr. Gove, whom he had encouraged to entertain the thought of entering the ministry. He then gave a very lively and eloquent address to the students, speaking hopefully of the present day and present work, and doubting, after all that has been said about the scepticism of the present day, whether there had ever been since the great flood a generation less sceptical. In conclusion, he advised the students to seek during the vacation for such health and strength as should be needed for future studies.

It should be said that in the opinion of the Principal, spite of the hindrances to work caused by the ill-health of several of the students, the past session has accomplished its full share of work, and that the students have done remarkably well.

The students who are retiring are Mr. Richard Little, who has been obliged to resign his late scholarship on account of failure in health, and has accepted the invitation of the congregation at Moneyrea to become their minister; Mr. Frank Shaw, whose health has also suffered, but who is now much better; and Mr. Herbert Pole, who intends carrying on further studies. The new students whose will enter next session are five in number—Messrs. Charles Travers, of Warrington, William C. Hull, of Boston, W. G. Price, of Kidderminster, J. Arthur Pearson, of Halifax, and D. J. Williams, of Trecynon, Aberdare.

We understand that no definite arrangements have yet been made

for filling up the vacant Principalship and Tutorships, the matter being still under the consideration of the Committee.

Soirées were held on Thursday (given by the Tutors) and on Friday, when addresses were presented to the tutors by the students past and present.

ADELAIDE: SOUTH AUSTRALIA.

FAREWELL AND TESTIMONIAL TO THE REV. J. C. WOODS.

As a faithful worker in the cause of Unitarianism in South Australia during more than a third of a century, and as the ministerial pioneer of our faith in that colony, the Rev. J. C. Woods deservedly received a warm tribute from the congregation at Adelaide on the occasion of his retirement in May last. Australian papers just received contain lengthy accounts of the farewell sermon and other proceedings, and bear testimony to the high esteem in which our minister has been justly held in the colony. Mr. Woods has been minister of the Unitarian Church in Adelaide for nearly thirty-four years. He is the son of a Presbyterian minister, and was born near Belfast, Ireland. Graduating at Edinburgh in 1843, he was licensed by the Presbytery of Antrim in 1845, and subsequently officiated at the Unitarian Chapels in Devonport, Northampton, Edinburgh, and the Isle of Wight. In 1855, at the request of several residents in South Australia of the Unitarian persuasion, who guaranteed him his stipend for some years, Mr. Woods was sent out by the British and Foreign Unitarian Association. Among those who were the means of bringing the rev. gentleman to the colony were Mr. John Howard Clark, the Hon. John Baker, Dr. Everard, and Mr. W. Kay, who are now all dead. For twelve months after his arrival Mr. Woods conducted religious services in Green's Old Exchange, and a regular congregation being established about the end of that period, the church in Wakefield-street was built. The foundation-stone of that church was laid by the late Hon. J. Baker. About fifteen years ago Mr. Woods visited England on a holiday, being absent two years, and in August, 1887, resigned his pastorate, as it was his intention then to leave for the old country. The rev. gentleman has long been associated with several charitable movements in the colony, and was elected with the Chief Justice by the Adelaide University as a first Governor of the South Australian Institute.

On Sunday, May 19, Mr. Woods preached for the last time as minister to the Wakefield-street congregation, and testified to the progress of ideas in the colony since he came out there. "I have lived," he said, "on terms of friendship with members of the Jewish faith, the Church of Rome, and the Church of England, and with Presbyterians, Baptists, Independents, Wesleyans, Bible Christians, and others. Every opportunity has been taken during the last thirty-three years to interest the public mind in our views of religion, nor have large audiences been wanting. We have had to contend against more than arguments on the other side. Our religion has been called the halfway-house to infidelity. More truly in this relation might it be denominated a temple of refuge for those who have renounced unreasonable opinions." At the farewell meeting, which was held in the evening of the same day, Mr. Walter Howard presided, and expressed the universal regret that the late Mr. W. Kay (an obituary notice of whom recently appeared in this paper) had not been spared to preside on that interesting occasion. It was he who had first suggested the presentation of a testimonial to Mr. Woods. The present consisted of an address couched in affectionate terms, and a cheque for £222. After further expressions of good feeling and admiration towards Mr. Woods, that gentleman cordially responded. He said he looked forward to returning to the colony after his visit to the old country, and to occasional service in the pulpit as a relief to their new pastor, the Rev. R. C. Dendy. Respecting his successor he had learnt through the *Inquirer* of the high esteem in which he had been held by his congregation at Tenterden, and he appealed to the congregation to welcome him heartily.

It was subsequently announced that Mr. W. Everard, one of the members, had just given a piece of land to the church, the value of which was estimated at £3,000. Mr. Woods has just arrived in this country.

SHORT REPORTS.

ABERDEEN.—Sunday evening open air meetings were continued during June without a single break. The Rev. Alex. Webster gave addresses on various questions raised in the teaching of Jesus Christ. The audiences varied from 1,000 to 2,000. The closest attention was paid to the speaker, and sometimes there was an hour of questioning. A great eagerness for literature was shown. Mr. Webster, having originated a scheme for a children's fresh-air fortnight, was appointed secretary of an influential committee appointed to carry out the scheme. In one week £200 was raised, and fifty children despatched.

The names of 300 children have been received, and it is expected that they will all have a fortnight in the country given to them. Liberal collections were made at Mr. Webster's meetings for the purpose of the scheme.

BELPER.—On Monday afternoon, July 1, the scholars' annual party was held, when the teachers, scholars and a few friends to the number of seventy in all visited Wingfield Manor. A most enjoyable afternoon was spent, the drive through the splendid scenery along the route being much appreciated.

BIRMINGHAM: HURST-STREET MISSION.—The scholars' annual excursion took place last Monday, upwards of 400 persons taking part. The place visited was Lapworth, and the event was in every way successful.

BOSTON.—As will be seen from our advertising columns, a fairly liberal response has been made to the appeal for means to establish a popular library in connection with the Spain-lane Chapel. The local Press has very cordially recognised the efforts of our able young minister, the Rev. W. E. Atack, who deserves every encouragement in his useful work.

CROFT.—The anniversary services were held on Sunday, June 16. The sermons were preached by the Rev. F. K. Freeston, of Warrington, who delivered two excellent and interesting sermons. Many friends were present from Warrington, Astley and Leigh. At both services the little chapel failed to accommodate all the visitors, some of whom had to listen from the chapel yard. The united choirs of Astley and Leigh took part in the singing, and Mr. J. Holland, who presided at the organ. This is the jubilee year of the Croft congregation, and that fact added to the interest of the occasion. The Rev. W. Mason is the present minister in charge.

LONDON: BLACKFRIARS MISSION.—Mr. C. F. Pearson, treasurer of the Mission, writes:—May I ask your readers to help us to pay the deficit in the accounts of our Sunday-school excursion, which has recently taken place, for the funds received have not covered the expenses? Any contributions will be thankfully received by me at 33, New Cut, S.E.

LONDON SUNDAY SCHOOL SOCIETY.—The annual service for elder scholars was held at Essex Hall on Sunday afternoon, June 30. There was a large attendance from schools in different parts of the metropolis. The service was conducted by the Rev. Henry Gow, of Mansford-street, Bethnal-green, who gave an address based on the words "Remember now thy Creator in the days of thy youth, while the evil day come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." The discourse was most impressively delivered. The singing was hearty and effective, Mr. W. Tate presiding at the organ. A collection was made at the end in aid of the Society. The weather was very warm, and the children much appreciated the kindness of some friends who, as on the last occasion, provided a draught of milk for each child on arriving at the Hall.

MANCHESTER: MISSIONARY CONFERENCE.—This Conference, which was established in 1860, and which now has nearly eighty members, chiefly, but by no means exclusively, past students at the Home Missionary Board, held its annual meeting at the Memorial Hall on Thursday. A devotional service opened the day; the President, the Rev. W. G. Cadman, gave an address, and the usual business was transacted. The Rev. W. S. Smith, of Antrim, was elected President for the ensuing year. In the afternoon there was a large attendance, when addresses were given by the Rev. J. McDowell, and the Rev. T. P. Spedding on "The Aim of Popular Services," and "What is our Aim?" An animated discussion followed, in which the Revs. C. J. Street, G. Ride, W. Lloyd, G. Evans, J. Freeston, J. C. Street, J. C. Pollard, and Mr. Piggott took part.

NEWCASTLE-ON-TYNE: CHURCH OF THE DIVINE UNITY.—The Annual Sunday-school Flower Service of the above church was held on Sunday, June 30, the sermons being preached, both morning and evening, by Mrs. L. Ormiston Chant, of London, to crowded congregations. In the evening the church was crowded to overflowing. The subjects were "Parables from Nature" and "The Life to Come." Mrs. Chant preached entirely without notes or manuscript of any kind, and had a most pleasing, fluent delivery, her diction being poetic and beautiful. On Monday evening, July 1, a conversazione was held to afford all who wished an opportunity of a personal interview with Mrs. Chant, who was present, and gave an address; and also in the course of the evening recited a poem of her own composition, entitled "An Idyll of London." There was a very large company present. The Rev. Frank Walters, pastor of the church, was present, and opened the proceedings in a most felicitous manner. It was the most successful flower service held in this church; and the collections were the largest yet taken on behalf of the Sunday-school.

NOTTINGHAM: CHRIST CHURCH.—In the afternoon of the 27th ult. a tent bazaar was held in the grounds of Mrs. Jesse Hind at

Sherwood-rise, with the object of raising money to pay off the £200 debt on the church. The profits arising were £25 9s. 8d. Donations received from London are given in another column.

ROTHERHAM.—On Sunday last the Rev. Charles Peach, of Sheffield, preached the anniversary Sunday-school sermons. There were large congregations and good collections.

SAFFRON WALDEN.—The principal tradesmen of the town showed their respect for the memory of the late Mr. Robert Burch by partially closing their shops during his funeral on Friday week, and many of them attended at the burial service, which was impressively conducted by the Rev. J. A. Brinkworth, who on the following Sunday evening, at the General Baptist Chapel, in accordance with the expressed wish of the deceased gentleman, preached a sermon founded on the words, "But men dieth and wasteth away; yea, man giveth up the ghost, and where is he?" There was a large congregation.

SHREWSBURY.—The ninety-ninth Sunday-school anniversary in connection with this church was celebrated on Sunday last, when two admirable discourses were delivered by the Rev. E. Myers, F.G.S. The text in the morning was, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (John xvii. 15). Dwelling with much impressiveness on the influence and characteristics of religion the rev. gentleman observed that he was one of those who held the doctrine that religion was a matter that concerned and entered into every duty of human life, and that it dignified human life and human labour. The man or woman who righteously laboured to discharge the duties devolving upon either of them was acting according to the injunctions of religion. We ought to elevate the secular life into the loftier and sublimer regions of the religious life, instead of degrading the religious by bringing it to the low level of the secular. The former he conceived to be one of the motives of the worship in their Christian Churches and the work of their Sunday-schools. For this reason the special observance of the Sunday as a day of rest and worship was of supreme importance. This may be made, ought to be made, and often was made, the means by which the secular life was raised to the higher level of the religious. Yet there appeared to be a growing neglect of these religious practices by people generally, and he for one must confess he deeply deplored and regretted it. He knew that these things, and the practices of these things, did not alone constitute religion. They were practised and observed by some of the most irreverent and immoral men and women in existence. But he was sure no man nor woman could neglect the religious observance of the Sunday, give up attending a place of worship, and not be in many ways the worse for it. In many cases he had watched the results of giving up the religious observance of the Sunday, and this had been always followed, so far as he could see, by the loss of interest in diviner things, and the deterioration of moral character. In the evening the text, on which the rev. gentleman founded an able and interesting discourse, was "Worship the Lord in the beauty of holiness" (1 Chron. xvi. 29). At the close of each service a collection was made in aid of the Sunday-schools, the annual treat in connection with which took place at Underdale on Monday last.

WALMSLEY.—The annual sermons were preached here last Sunday by the Rev. Hugon S. Tayler, M.A., of Dukinfield, when collections were made, which amounted, with donations, to £68 10s.

SOME AMERICAN NOTES.

BOSTON, U.S., JUNE 10, 1889.

THE special interest since I last wrote has been our Anniversary week, with its multitude of meetings. A generation ago "Anniversary week" was a great institution among all the churches, but gradually it has fallen through with all except the Unitarians, and in part the Universalists, who still hold some of their meetings at the same time. I think our meetings were rather better attended this year than for several years past. Every morning through the week King's Chapel was well filled for the public devotional meeting with which each day begins. On Monday afternoon, though the rain was pouring in torrents—"Anniversary week weather" is proverbial in Massachusetts—the Church of the Disciples (formerly Dr. Clarke's, now the Rev. C. G. Ames's) was filled with women for the meeting of the "Women's Auxiliary Conference." These Women's Auxiliaries are all over the country now, and are doing capital work, especially in the Post-office Mission direction.

TUESDAY was the great day—the large hall of Tremont Temple being well filled, morning, afternoon, and evening, say, respectively 1,200, 1,000, and 1,400 people—for the annual meetings of the American Unitarian Association. The floor of the hall was reserved for delegates and life members, and the galleries were given to the general public. The reports showed an income of \$83,000, two

Divine speeches the writer sees two things to be meant—first, the promise of a higher revelation in nature, and, secondly, that contrast of man with God in His grandeur which while it awes makes it still more reasonable for the human mind to cling to and not renounce Him. We have certainly not read so stimulating an article for a long time. Another interesting article in the Review is that on Moly's Correspondence, and the Paper by Mr. Salt on Humanitarianism is thoughtfully worked out.

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We have also received *The Popular Educator*, pt. 9, with an ethnological map; pt. 68 of *The Natural History*; pt. 66 of *The Encyclopædic Dictionary* and pt. 22 of *Old and New London*.

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LITERATURE.

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(Publishers and others sending books for review are respectfully desired to state prices.)

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ARTICLES IN THE REVIEWS.

THE *Contemporary* easily leads the way this month, though it seems to us there is a touch of summer on all the Reviews. The most considerable article dealing with subjects usually of interest to our readers is Professor Sanday's belated defence of English theology against Mrs. Humphry Ward's strictures. That lady had complained of the sterility of our native genius in this kind of modern production, and took little pains to disguise a half-contemptuous attitude in respect to what has been produced of late years. Professor Sanday retorts by pointing to the names which are not only names in our schools. Westcott, Hart, Salmon, Edersheim, Lightfoot, and a half-score of less celebrated writers are naturally presented to refute the insinuation that the Germans and Dutch are the only theologians of our generation worth speaking of. Professor Sanday scores a point in observing how good work has been done by British students in editing texts, which is a service to learning not much in favour with any but the conservative party of German theologians. The Revised Version receives from Professor Sanday something better than its critics have occasionally offered, and the remembrance of the share in that work taken by American scholars brings more representative names into the battalion mustered in defence of the Anglo-Saxon theological domains. Our readers will just now be much interested in what Professor Sanday says about Oxford, and in view of the importance of the subject to our college and its friends we quote several paragraphs in which, while he cannot evade the logical force of the charge brought against "subscribing" teachers, he shows there is at least a pretty wide latitude for the professor who is said to be bound up by his creeds and articles.

"I suspect (says Professor Sanday) that in truth Mrs. Ward really knows very little what the Oxford teaching is like, or what is being done there. I will venture to mention one or two facts which, if she really believes in her own picture, she will be surprised to hear. I call to mind at least two Nonconformists who have taken the highest class in the School of Theology. Within the last few weeks three of the principal theological prizes have fallen to Nonconformists. I have myself, as college lecturer, had a number of Nonconformist pupils of various degrees of attainment, who, I am sure, have been quite fairly judged by the examiners. For my own part I should be glad to see the restriction as to examiners to which Mrs. Ward alludes removed; but, practically, I think that it makes very little difference. Under the wise and enlightened guidance of Dr. Fairbairn, Mansfield College, the recent Nonconformist foundation, is entering into our system and is materially strengthening our hands. Once a fortnight during term a class of some dozen or more members—nearly all first-classmen or prize-winners of some kind, and a large proportion of them first-classmen not in the narrower School of Theology, but in the wider arena of *Literæ Humaniores*—meet together over a table and are engaged in collecting, verifying, and tabulating data bearing, however remotely, on the history and theology of the New Testament. In this work members of the Pusey House and of the Nonconformist College join amicably side by side. In alternate weeks another and much smaller class meets to study minutely, and at first hand, a difficult problem of textual criticism. This, of course, is rather outside and supplementary to the regular curriculum. But I need only mention the names of Dr. Driver, Dr. Cheyne, and Dr. Hatch to show that in that curriculum research is not neglected. . . . When I returned to Oxford six years ago, it was, I confess, in a less sanguine frame of mind. Like Mrs. Ward, I had been absent from Oxford for some years, and I did not know what was the real state of things there. I did not know how the scientific impulse, proceeding largely from the study of Ancient History, was allying itself with the religious temper, which is a growing factor in the life of the University. But now I see no reason why we should not have a school of genuine English theology. We have the first and great requisite—men. Mrs. Ward writes:—'It grows notoriously more and more difficult to get educated men to take any interest in the services or doctrines of the Church, though they will join eagerly in its philanthropy.' However this may be elsewhere, it is not the case in Oxford. But I suspect that Mrs. Ward is confounding the experience of a few years ago with the experience of to-day. My experience is, that there is the greatest willingness to work on all sides. The advantage of such a state of things is that it is possible to have a division of labour, and that recruits, as they join, can be set to the work for which by taste or attainments they are best fitted. We are thus enabled to take a wide range in our investigations. We are doing our best (though not exactly in the way that Mrs. Ward intends) to keep up an outlook over the whole field."

Professor Sanday adds that special attention is being paid to the versions, not only the Latin versions, but those which he describes as "the more outlying"—viz., the Coptic, Armenian, and Æthiopic. We have no doubt many of our readers will peruse the whole article, which fully deserves careful attention. With respect to the latter

part we make some observations in our leading article. Among the other articles we have read with interest Mr. Meredith Townsend's defence of the white missionary in India; he pleads, however, for natives to be trained and to work under the guidance of an English superintendent who, in spite of the recent criticisms, is not, according to Mr. Townsend, to be sent out on a poverty salary. Mr. Walter Besant contributes a very valuable sketch, with letters, of the "First Society of British Authors," and Mr. J. M. Barrie analyses Thomas Hardy's "Wessex" womanhood. A "Colloquy on Currency," by Mr. H. H. Gibbs, brings the subject in as attractive a manner as possible before the reader; and Mrs. Haweis has something to say about "Jewels," which should meet the taste of the ladies. Professor Sayce's article on the "Primitive Home of the Aryans" brings the reader up to date on the subject.

Dr. Kidd's article on the "Last Illness of Lord Beaconsfield" is a decided blot on the inviting programme of the *Nineteenth Century*. We refer to the subject elsewhere. Among the themes selected by Mr. Knowles this month there is only one directly bearing on the theological or philosophical aspect of life, viz., Karl Blind's "Bruno," in which, as might be expected, he deals out stern justice, or less, to the Papal Church. Mrs. Fawcett and Mrs. Ashton Dilke reply to the "Appeal against Female Suffrage"; and Mdlle. Blazé de Bury concludes her entertaining sketch of the "Théâtre Français and its Sociétaires." Always sparkling, Dr. Jessop enlivens the Review still further this month by a story of which the moral seems to be a pessimistic one as regards human nature. Sir Morell Mackenzie writes plainly and easily concerning the Canaries and Madeira, and Mr. J. D. Rees tells in a traveller's fashion some tales of the "Persia of the Shah." The other contents are "Sport in Nepal," by Lady Eva W. Quin; "The First-night Judgment of Plays," by Mr. H. A. Jones; "The Forth Bridge," by its engineers; "The Eight Hours Question," by Mr. Harold Cox, and last, but not least, Mr. Gladstone's latest study of Irish history about the time of the Union. The last-named comes first, and will no doubt be read first by many. It is shocking reading, but that is not the author's fault. The curious might inquire what Mr. Gladstone means by saying, "There may indeed be immorality in miscalculated resistance even to immoral laws; but such resistance is not in itself immoral," but we fear it would be inquiring too curiously.

One article in the *Westminster Review* will amply repay the careful attention of our readers. We refer to the anonymous study of the Book of Job, which is so thoughtfully done that we close it wishing much to know the writer. It does not indeed require genius to defy all the authorities from Delitzsch to Kuenen, whose unanimity, respecting the purpose of this increasingly fascinating poem, is the more striking when compared with the divergence of their views on other Biblical problems. The new critic—if he be a new critic, at anyrate the sponsor of a "new reading"—of the book demurs to the generally advanced and easily received theory that it is intended simply to discuss the problem of the incidence of undeserved suffering on the righteous man. Against such a view he urges (1) that, assuming, as we may confidently do, that the book as a composition must be, whatever the age of the tradition, at least as late as the Hebrew monarchy, there was little need of a "new teaching" to the effect that suffering may be disciplinary and not merely punitive (though it must surely be obvious that even in the time of Jesus such teaching would hardly be superfluous); (2) that the mere assertion that God is great and his ways past finding out is too bald an idea to account for the writing of such a book; (3) that the course of the debate between the sufferer and his friends is altogether too elaborate for the purpose hitherto assigned to it, and, moreover, Job adds to the perplexity of the problem by his audacious pessimism; (4) that the Divine speeches are inconsequential on such a theory; (5) and that the clue offered hitherto is utterly inadequate, and leaves us bewildered by the lack of artistic unity and coherence of plan manifested in the poem. It would be impossible in this brief notice to indicate satisfactorily the course of reasoning by which the writer supports the proposed "new reading" of the Book; we must be contented to state what that reading is, and again encourage readers to peruse the article for themselves. Briefly put, the suggestion is that in Job we have a poem intended to express the dissatisfaction of a profoundly thoughtful observer of Nature with the formalist schemes of theology, so trim and so small, with the parallels of which so many in our own day are deeply discontented. Their representatives in the poem are the people who know, or think they know, all about the mysteries of God. They utter their platitudes in confidence—platitudes notwithstanding the careful fairness with which the author of the poem has reproduced them. Job will not "renounce God," to whom he clings while he defies, and significant it is to observe that notwithstanding all his defiant challenges of the Almighty the author makes the Divine Being declare that it is he and not his friends who have spoken the thing that is right. In the

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LONDON, JULY 6, 1889.

THE ENGLISH CHURCH UNION.

IN his reply to Mrs. HUMPHRY WARD's dialogue-article published in the March number of the *Nineteenth Century* Dr. SANDAY does more than exhibit the claims of English theologians to respectful consideration. We gather from a foot-note to his article, which appears in this month's *Contemporary*, that he was so moved to righteous indignation by the aspersions cast upon English Biblical critics by Mrs. WARD that he set about refuting those aspersions without delay. Respecting the drift and scope of his article we have treated elsewhere in this issue; we return to it for the moment to emphasise the testimony borne by him to the importance of what he calls "the practical solution" of the problem with which the English Church finds itself faced in these times. This "practical solution" is stated to be in advance of the "intellectual." Dr. SANDAY apparently congratulates his comrades of the Church on the order of procedure thus adopted, and rejoices that Tractarianism and Puseyism preceded by many years the development of any semblance of an English school of Biblical criticism. *Festina lente* is the motto best suited to his mood. He is content as an exponent of the latest scholarship of the age to plod on through the deserts of textual criticism, and deprecates the efforts of pioneers eager to discover for themselves and their brethren what kind of Canaan is before them. The only enthusiasm encouraged by him is the enthusiasm of the Tabernacle. He evidently looks upon the Ritualistic movement—the extremes of which he very faintly condemns—as a sign of organic life which must be full and vigorous if the intellectual faculty is to thrive. Had he waited a few months before writing his article he would have seen abundant evidence of a vigour amounting almost to audacity.

The English Church Union held its thirtieth annual meeting last week, and its President, Lord HALIFAX, delivered an address which demands attention from every thoughtful observer. It was clearly a sincere utterance; there is so much the more need to closely examine and duly estimate the danger of the sentiments expressed. The prosecution of the Bishop of LINCOLN has challenged the party of "practical solution," and they are passionately ready to defend their position. According to Lord HALIFAX, the issues involved are vital to the maintenance of the "spiritual and historical claim" of the English Church. Historically she is to be regarded as the inheritor of traditions peculiar to herself; spiritually she stands as a rallying point for the reunion and reconciliation of Christendom. With Protestantism the English Church has, it would seem, less intimate connection than with what, for want of a better term, we must call Romanism; although we presume, so far as this term applies to the papacy, the leaders of the English Church Union are averse to it. Resting on its traditional inheritance, both spiritual and historical, the English Church, according to them, repudiates the pretension of Parliament, Privy Council, or any other civil authority to interfere in her internal concerns. Whether Lord HALIFAX would expunge the "F. D." from the coinage, and rid the Sovereign of these islands from the burden of responsibility as supreme director of the Church, we are not able to say; but, logically, he must do so; for the monarch is nothing if not the symbol of civil authority. Whatever decision Her Majesty's Courts make in respect of celebrations of Holy Communion, or other functions of the Church, is set at naught by these anti-reformers. They have their theory of government, and the supremacy of civil law does not fit into it. No very great stretch of imagination is required to suppose that in their opinion, as in that of the papal teachers whose principles they adopt, but whose persons they reject, the "spiritual" as far exceeds the "temporal" authority as the heavens transcend the earth. At present the promulgators of such schemes of divided authority in the State have enough to do to evade the pressure of the temporal arm which, in these days, has managed in most countries of Europe to assert itself pretty vigorously. In this country the Ritualists cry out for liberty of conscience, although they have only to give up absurd

pretensions to enjoy their liberty to the full. The liberty they seek is liberty to defy the law of the land. They may do so with a good conscience, but so may the Peculiar People, and yet the State does not yield the right to enforce penalties against them. In the one case the penalties are incurred by the infringement of ordinary rules of prudence. In the other they depend entirely on the connection between Church and State, and vanish as soon as the claims of the Church upon the State are relinquished.

The members of the Union are bound together by a common dislike of interference in ecclesiastical matters by civil authorities. They also maintain specific views of theology which call for a word of comment. Lord HALIFAX enunciated some of these views with a clearness leaving nothing to be desired. The incident around which the present strife is raging is the celebration of Holy Communion, a rite which continually attracts increasing attention among lovers of the symbolic. "What is the Communion," asks his Lordship, "but the Mass in English, with a rearrangement of its parts in order to emphasise the duty of frequent communion as part of the return to primitive practice?" In the most explicit way he points out that the "Eucharistic sacrifice" means that "CHRIST pleads before the Father all that he has accomplished for us by his life and death on earth"; and that "the ritual of the altar is a witness to what has been the sacramental teaching of the Church from the beginning." Such is the character of the "practical solution" arrived at by the English Church, while her scholars go plodding over the text of the Biblical writings. The most astounding thing in connection with religion is surely the way in which intelligent persons continue to accept "provisional" arrangements in theology which are of the most dubitable kind. The work done for us by the life and death of CHRIST doubtless involves restoration from the effects of the Fall, and Dr. SANDAY looks calmly on while Genesis is getting itself analysed into myth and human traditions! The pleading attributed to CHRIST before the Father doubtless involves the divine sacrifice on Calvary, preceded by the Incarnation and Virgin-birth, and followed by the glorious Resurrection and Ascension; and we "practically solve" the problem of the Church by accepting this stupendous system of doctrine, notwithstanding the extreme tenuity of the threads by which it hangs on history. It is a case of DAMOCLES cutting his bread and cheese on the edge of the sword suspended above him. We admire the audacity of the feat, but fail to see where the wisdom comes in. When the sword falls there will be shrieking. As continued study still further exposes the ignorance and superstition of the apostolic fathers, and reveals the conflicting character of early Christian teaching respecting the things "most surely believed," there cannot fail to be many who will the more bitterly feel their bereavement of Christian comfort from having been so long enwrapped in false assurance. When the whole basis is in question it is worse than puerile to seek refuge in the "cloud-capp'd towers" of Christian doctrine.

Two facts may be recommended to the attention of those who are disposed to consider the Ritualistic movement a trifling matter. In nearly seven hundred churches early celebrations of "the Mass in English" or "Holy Communion" were held in commemoration of the anniversary of the Union. These churches are in many cases, especially in rural districts, the only provision existing for the religious instruction of the people. There are seventy parishes in Berkshire alone where not a single Nonconformist place of worship exists. How many villages there are where the holders of the views we have quoted are doing all they can to crush out other opinions and to prevent the growth of Protestant congregations we cannot guess; but judging by examples known to us they must be numerous. Such facts call for redoubled earnestness on our part as representatives of a healthier teaching. They also demand the most vigilant watchfulness. When our children go to "the church" they may hear a Stanley or a Farrar; but it is far more likely they will be offered the antique priestism of the English Church Unionists.

MR. A. HAYES, of Birmingham, the author of "David Westren" and other poems of a remarkably high order, has been appointed secretary of the Birmingham and Midland Institute.

At the recent distribution of prizes and certificates to the successful students of University College by Mr. Justice Charles, Mr. S. H. Mellone, External Scholar of Manchester New College, obtained a First Class Certificate of Honour qualifying for a prize in Mathematics, and certificates in Latin and English.

OWING to a mistake in arranging the type last week the last two paragraphs of the report of the Yorkshire Union (p. 409) were transposed to the end of the Provincial Assembly Meeting in the preceding column. Readers will kindly observe the correction.

SPECIAL ARTICLES.

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WILLIAM RATHBONE, M.P.

THE merchants of Liverpool include in their number none more widely or more deservedly respected than the gentleman whose portrait is presented to our readers this week. Mr. William Rathbone is one of a group of citizens who have dignified their city as much by their wisdom and benevolence as by their signal capacity in business; and it would be remarkable, were the same thing not observable in connection with many of our English communities, that of Liverpool's leading citizens so many have been connected with the Free Churches. The northern city stands well in the history of the Unitarians of this century. James Martineau, John Hamilton Thom, and Charles Beard are names identified with its ministry, and the truest aspiration of its leading laymen has, doubtless, been to be found not unworthy disciples of such teachers. The last two names just quoted are familiar to most of our readers as ministers to the Renshaw-street congregation, of which Mr. William Rathbone has been a member, and a devoted supporter from his earliest years.

The family history goes back through an honourable ancestry engaged in business like their latest representative, and bequeathing to him a consistent reputation of high intelligence and probity. Mr. William Rathbone is the sixth son in an uninterrupted succession of eldest sons all bearing the same name. For several generations prior to the father of the present William, the family had belonged to the Society of Friends. It is in no small degree owing to his intimacy with William Roscoe—a name familiar to readers of old Unitarian literature, and still honourably represented amongst us—that William Rathbone, senior, changed his views. One result of this change has been the accession of incalculable benefits through his descendants to the cause which he warmly espoused, and to which he directed their early interest. His wife, Elizabeth, was the daughter of Mr. Samuel Greg, of Quarry Bank, father of the Samuel Greg, whose "Layman's Legacy" is familiar to our readers. By this connection Mr. Rathbone is closely allied to another of the leading Unitarian families in the North of England, and one which has had its full share in the intellectual life of the century. We need hardly remind our readers that this year's President of Manchester New College bears this honoured name.

William Rathbone was born at Liverpool in the same year as Her Majesty, and has thus just completed that span of threescore years and ten upon which politicians at least are learning to look as by no means the limit of vigorous activity. He was educated first at Mr. Brown's, Cheyne, subsequently and principally at Mr. Voelker's, Liverpool, and finally he studied for some time at Heidelberg. Being trained for business at Liverpool with Messrs. Nicol, Duckworth and Co., and at London with Messrs. Barnes Brothers and Co., he entered with zeal into mercantile pursuits. His first marriage, in 1847, was to Lucretia Wainwright, a daughter of the late Mr. S. S. Gair, of Liverpool; and he married a second time in 1862, when a daughter of the late Mr. Acheson Lyle, of Londonderry, became his wife. Among other family connections it may be added one of his sisters became the wife of the Rev. J. H. Thom, and another was married to the metropolitan magistrate, Mr. J. Paget, who comes of the well-known Leicestershire family.

The year after his second marriage saw Mr. Rathbone elected among the M.P.'s for his native city, a post he continued to fill in successive Parliaments till the 1890 dissolution. In April of that year he unsuccessfully stood as a county candidate in S.W. Lancashire; but in the following November he was accepted by Carnarvonshire, and has continued in Parliament ever since; the constituency which he now represents being the North or Arvon Division of the county just named. He has long been on the roll of the Commission of the Peace, and to his other public duties he adds those of a Deputy-Lieutenant of the county of Lancashire. To adequately sketch his municipal career would entail the mention of all the most important efforts put forth for the benefit of the community. As a philanthropist whose benevolence is always guided by intelligent discrimination, Mr. Rathbone has set an example which people, who when they give only give money, might imitate with advantage alike to themselves and those whom they wish to help. Being deeply imbued with a sense of individual and social duty he has left his mark chiefly upon those movements which make for the education and moralisation of the people. To the Liverpool Domestic Mission he has given liberally of his personal services as well as of his substance, being in this respect, as in many others, a worthy follower of his father, who was among the founders of the Mission. In the establishment of the Nurses Training Institute in Liverpool, and in fostering similar agencies in different parts of the country, he had displayed energy, tact and self-denying zeal. One of the most recent of his public utterances was in

connection with the opening of the Mansford-street Church and Mission, Bethnal-green, when his insistence on the benefit to the wealthy of philanthropic labours among the poor was evidently most sincere.

Unostentatious, and indeed shrinking from publicity, Mr. Rathbone is nevertheless always ready to sacrifice his private feelings to public duty. Bringing his experience and native judiciousness to bear on the discussion of public questions, he is always listened to in the House of Commons with respect, and his services on Committees are especially valuable. He is, in short, one of the best representatives of our commercial aristocracy, using that word in its worthiest sense. In such men as William Rathbone the liberal faith is amply vindicated as an inspirer of noble life.

MANCHESTER NEW COLLEGE.

HISTORICAL MEMORANDUM.*

THE TRUSTEES have decided to remove the College to Oxford. It appears desirable at this crisis to renew among its friends, and perhaps to extend more widely amongst others interested in liberal theological movements, the knowledge of some particulars of its History and Principles.

The College, which for more than a hundred years has borne a name identifying it with Manchester, the place of its establishment in the year 1786, can trace back its ancestry for more than a century beyond that date. It is clearly derived from the earliest Nonconformist Academy, opened by Richard Frankland, one of the ejected clergy of 1662, in his family house at Rathmell, in Craven, in the year 1670. This was done in the face of that legislation which sought to complete the humiliation and misery inflicted on the Non-conforming clergy by the Act of Uniformity, by forbidding them, or any member of their families, to engage in *teaching*, under a penalty of £40. The object of such an enactment was not merely to deprive a learned class of an obvious means of support, but to condemn the rising generation of Nonconformists to ignorance, and consequent loss of that social status and influence which many of their fathers carried with them into their poverty and suffering. Frankland's Academy was for "University learning." He and his pupils had to flee from officers, spies, and informers, and find temporary resting-places in the remoter parts of Westmoreland, Yorkshire, and North Lancashire; so that the Academy made its sixth change of locality when, in 1689, the year of the Toleration Act, it settled again at Rathmell, where it remained until Frankland's death, in 1698. He educated 304 students, lay and divinity. His work was continued by a series of tutors, who, with occasional assistance, gave instruction in all that passed as "University learning,"—the students going to the man, wherever the approved teacher might be settled. In this succession we have the names of John Chorlton (Manchester, 1699—1705), James Coningham (Manchester, 1705—1712), Thomas Dixon, M.D. (Whitehaven, 1710—1723; Bolton, 1723—1729), Caleb Rotheram (Kendal, 1733—1752). There was an understood continuity throughout these successive stages; Chorlton was a pupil of Frankland, Dixon of Chorlton, Rotheram of Dixon; and the institution was known as the "Northern Academy." This succession being terminated, apparently, by the death of Mr. Rotheram, in 1752, and an academy at Findern, in Derbyshire, which had been carried on since 1720, having also come to an end through the death of its tutor, Dr. Ebenezer Latham, a circular of proposals for the more definite foundation of an academy in the North of England, was issued by an influential committee. This led to the establishment of the Warrington Academy, opened in the year 1757, Lord Willoughby of Parham being president, and Sir Henry Hoghton, the recognised leader of the Lancashire Presbyterians, being vice-president. The undertaking aimed at gathering into one place a sufficient number of representative scholars, and consequently a division and extension of the subjects of teaching, which had been impossible under one tutor.

Among the Warrington tutors the names of Drs. Aikin, Taylor, Enfield, Priestley, and Gilbert Wakefield are deservedly conspicuous. Among the 393 students who received instruction at the Warrington Academy, during the twenty-nine years of its existence, were many who made their mark not only in the history of our churches, but in politics, in law, in the army, and, especially, in medical science.

Before the dissolution of the Warrington Academy, in 1786, steps had been already taken towards establishing in Manchester, "a Seminary of learning, similar in its objects and its plan"—the plan being such as to "afford a full and systematic education for Divines, and preparatory instruction for the other learned professions, as well as for civil and commercial life." "This Institution," it is declared, "will be open to young men of every religious denomination, from whom

* We have been requested to insert this sketch, which has just been prepared for the Committee of the College.

no test or confession of faith will be required." The Rev. Dr. Thos. Barnes and the Rev. Ralph Harrison (both old Warrington students), were the first tutors of the "Manchester Academy," in which the Warrington Institution was revived.

At the same time a College was organised at Hackney, for the South of England, on the same lines. This Institution was dissolved many years ago.

In 1803 it was resolved to remove the Academy to York, in order to place it in the charge of the Rev. Charles Wellbeloved, under whom, together with the Revs. W. Turner and John Kenrick, the men whose names are most closely connected with the history of the College, and the Churches of kindred origin, for the greater part of this century—Robberds, Madge, Wallace, Tayler, Aspland, Martineau, Gaskell, Beard, G. V. Smith, and P. P. Carpenter—received their theological education.

In 1839, Mr. Wellbeloved being advanced in years, and desiring to be relieved of his duties, the question arose of moving the College to London, or back to Manchester. The latter alternative was adopted, and, in 1840, it was re-established in Manchester, as Manchester New College, with a full staff of Professors, and with special enlargements in the direction of its Literary and Scientific Department, as well as of that of Theology.

The expectation of the Trustees—that a large number of lay students would be attracted, that the College would become, in fact, what the Owens College has, in later days, become—was not realised; and in 1852 a resolution was passed in favour of the removal of the College to London, where, by connection with University College, the expense of maintaining a faculty of Arts might be dispensed with. From 1853 to the present year the College has occupied rooms in University Hall, an Institution commemorating in its foundation the passing of the Dissenters' Chapels Act in 1844, and designed as a place of residence for students attending University College. There, it was hoped, the students of Manchester New College would associate with the young laity of our free churches. The latter, however, since the opening of the older Universities to students of all denominations, have less and less resorted to the Hall, and it has lately fallen into the hands of the College to use and manage.

In 1888, and again in the present year, resolutions were passed at Meetings of Trustees authorising the removal of the College to Oxford—a project which has long been before the Committee and Trustees, having been the subject of Special Reports in 1875, and of Special Meetings in 1879. At Oxford, then, the College will open its next Session, 1889-90, as an open faculty of Theology; trusting there to find new and enlarged scope for the application of its original principle of freely imparting theological learning without insisting on the adoption of particular doctrines.

While the Institution, in the earlier periods of its existence, had the distinction, with the Hackney College, of providing a liberal education entirely free from doctrinal restrictions, and its funds are still held in trust "for the purpose of giving University learning to those who seek it, without test or confession of faith," the gradual liberation of secular teaching in the older Universities and elsewhere has, by degrees, limited the sphere and marked the special calling of our College to that of Theology and its connected branches of learning. In this department the College is now, we believe, the only one in Britain (save the kindred institution at Carmarthen) which stands for the principle of "*Free Teaching and Free Learning in Theology*." It thus constitutes a signal exception to the statement recently made by Professor Huxley in the *Nineteenth Century*, that "Holland and Germany are the only two countries in which, at the present time, professors of Theology are to be found whose tenure of their posts does not depend on the results to which their inquiries lead them." The Professors and Students of Manchester New College are entirely unpugged to any particular doctrines and opinions. Its classes are open to all students who appear competent to avail themselves of them; and, while offering assistance in the form of exhibitions to students who attach themselves to it with a view to specific preparation for the ministry, the College does not seek to confine even them to the service of any particular denomination.

At a time when every religious affirmation is subjected to persistent question and criticism, and that, too, by men of commanding ability and world-wide reputation, we believe that in unswerving loyalty to the principle we have stated lies the only hope of the survival of intelligent religious belief. A religion which is known to be taught in accordance with prescribed rules awakens the suspicion of thoughtful men, while a religion which has been fostered in an atmosphere of absolutely free inquiry will at least command their respectful consideration.

Herein lies indeed the weightiest contribution which the College has to offer towards renewing the Religious Life of our country, namely, in the strong free personal piety which it has been its privilege and

delight to cherish, because it has thought freely, and taught honestly, whatever it could learn, on true scientific principles, from the world around, from Philosophy, from Literature, and from the History of Man, and of his modest advance towards the Light of the Countenance of God.

AROUND THE CHURCHES.

DR. WACE AT LINCOLN'S INN CHAPEL.

THE bustle and stir of the lawyers' quarter and the din of traffic in Chancery-lane are still this glorious Sabbath morning, and the only sound that comes echoing over the gardens and squares of Lincoln's-inn is the sound of the bell from the chapel in their midst. A quaint little place it is that one finds at the top of the steps when one has passed the two dignitaries decked out in brown and blue who stand on guard below. Simply a long, large room with three lines of high old-fashioned oak pews and dark time-stained walls, dimly lighted by four large windows on either side, from which look down a curious collection of bearded plebeian prophets and apostles. One enters beneath the organ loft, which runs across the rear of the building, and finds at the further end above the communion table another fine window—this one filled in with some score of small coats-of-arms. Far up the wall on the left is the little hexagonal pulpit; at the foot of each of the ancient rafters is enscrolled the name of some past preacher—beginning with "1628, E. Reynolds. Norvic," and ending with "1880, H. Wace." The two portions of the choir are located only half way up the chapel, and face each other over the main body of the congregation—or the place where the main body would be if there were any. I had difficulty in counting over the top of my box the crowns of fifty fellow-sufferers. Like some other and greater men Dr. Wace seems to have got his best congregation through a journalistic medium. It is hard lines certainly for the champion of orthodoxy not to be able to get a decent hearing in the centre of his own country. Perhaps being more of a scholar than a propagandist he does not feel this acutely. On the whole, without depending too much on early impressions, one concludes that there is nothing surprising in the state of Denmark. It is not merely a dearth of numbers, but a general lack of vitality. "Death from natural causes" would be the verdict of any dozen unprejudiced observers.

The efforts of these very superior young choristers—who so happily economise labour by uniting the learning of harmony and the practice of scales with the praise of God—almost succeed in reconciling one to a service which, without their chants and anthems, would be a very bad hour and a-half's penance. What the preacher altogether failed to do, what no creeds or confessions, or priestcrafts or churches can of themselves ever do, the strains of that superb *Te Deum* rapidly brought about. For a few moments the chords relaxed, the frozen portals of the heart which opened to meet the free warm breezes, fresh from those spiritual tropics where the music of God's voice and the sunshine of His smile fill the firmament. Shut your eyes, and you are in the presence of that great "choir invisible"; but all too soon the "Amen" is reached, and we wake from the pleasant dream to find ourselves back in the Arctic regions of a rigid Orthodoxy.

Why this concerted left-turn to the East and general inclination at the name of the simple Nazarene? It is the recital of the "Apostles'" creed. Then comes the Litany—"Oh, holy, blessed, and glorious Trinity, three persons in one God, have mercy upon us. . . . From all evil and mischief, from thy wrath and from everlasting damnation, from all false doctrine, heresy, and schism" save us; and "finally beat down Satan under our feet." So pray these sober young chorister lads, and so the handful of lawyers whose bald heads appear above the oaken pews. Then are recited in the properest cultivated student drone a great stream of prayers, the Communion service, more prayers, the Epistle, the gospel for the day (that quaint old dialogue between Dives and Father Abraham), and still more creed. Dear chorister lads, who seem to know it all so well, what on earth can you make—or you either, you ancient legal pedants—of this mysterious jargon about "One Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds, God of Gods, Light of Lights, very God of very God, begotten not made, being of one substance with the Father?" and so on.

At last it is the parson's turn. Although long known to students and to the "unco guid" as the preacher of the Boyle Lectures in 1874 and 1875, on "Christianity and Morality, or the Correspondence of the Gospel with the moral nature of Man;" of the Bampton Lectures in 1879, on the "Foundations of Faith"; as the editor of Brewer's "English Studies," and the Apocryphal Gospels; part editor of the "Dictionary of Christian Biography"; as the author of a number of sermons and lectures on the authenticity of the Gospels, and finally as Professor of Ecclesiastical History at King's College, it seems to have remained for Professor Huxley to make him known to the wider public outside the Churches. Whether Professor Huxley now thinks, or ever

did think, his antagonist worth powder and shot, one would like to know. But, doubtless, combination of undoubted scholarship in matters ecclesiastical with the thorough going uncompromising neck-or-nothing faith in the old programme—even to the belief in the actual second coming of Christ—invited the contest which has gone so badly for the champion of the dying cause. Between these two men there could at least be mutual respect, and, to some extent, sympathy. It is with the Haweises and Momeris, with the tribe of triflers alike with faith and reason, of jugglers with discounted creeds, that school whose fine veneer of “culture” and comfortable Epicureanism scarce serve to conceal the insincerity rampant beneath their fashionable pseudo-heterodoxy; it is with these men that the honest loyal searcher after truth can have no part, portion or parley. Call a spade a spade, call double-dealing double-dealing, whether it leans toward Liberalism or not, and call Dr. Wace, at least, a plain spoken, candid theologian of the pre-scientific age.

But it is not Wace the theologian but Wace the preacher I came to hear. And if the product was not disappointing the performance certainly was. Dr. Wace is a hard-faced, clean-shaven, unimpressive little man, who can boast neither the domestic or affectional power of Farrar, the wealth of language and the zeal of Liddon, nor the native strength of Spurgeon or Parker. To be sure the text was as uninspiring as the occasion; it was from John i. 6, “There was a man sent from God whose name was John.” After a tiresome analysis of verbal meanings the preacher got upon the great-man Theory or Theories. He spoke scornfully of Herbert Spencer as holding that the great man was the product of past lives and existing circumstances, and turned with relief from “this cold speculation” to “the strong clear words of such a teacher as Carlyle.” This led to a declaration of the inadequacy of the supposition that Christ was only a product of mundane conditions. Next there was a brief superficial contention that the Gospels were the work of contemporary writers, and (at last), a good estimate of John the Baptist’s character. His simplicity, sincerity, humility amid many temptations to demagogism were specially dwelt on. Not only did John resist those temptations and contentedly do his humble duty of preparation, but he rejoiced in the doing of it. He had no sense of the inadequacy of his own part. “Yes, there is a joy, and no man can take it from you, in a life of self-surrender. In the Baptist’s life there is a God-given patience—patience not only in suffering but in working. His was the method of Christianity from the beginning. Once more the Baptist’s advice, while not wanting in discrimination, was marked with truthfulness and plainness of speech. His strength came from Christ. It is only when men have no convictions that they have no courage. It would fare badly with the Church and Christianity if the clergy went out with half-formed convictions, with a great many beliefs about God but no belief in Him, no profound sense of his reality, no deep assurance of his truth. All brave teachers, like the Baptist, have words of plainness and directness for the especial difficulties which beset this class or that, without fear or favour, without courting popularity or inviting a cheer. There is a wilderness, not only in far-off lands across the sea but in many an English parish home where you may help us to turn the heart of the father to the children, and brother to brother.”

Those chorister lads must be glad to get out again into the glorious sunshine—of course they don’t show any unseemly glee; how can they, under the noses of their lawyer-uncles, and fathers and brothers?

FRA FELIX.

CORRESPONDENCE.

(The Editor is not responsible for the opinions expressed by correspondents. All letters to be inserted must be accompanied by the sender’s name and address, not necessarily for publication, but as a guarantee of good faith.)

THE NAME UNITARIAN.

SIR,—In order to determine how far the name Unitarian is a suitable designation for us, either as individuals or as a denomination, we must first of all settle the exact sense in which it is to be used. It was clearly pointed out by your correspondent, “A Broad Church Nonconformist,” that Unitarian is the correlative of Trinitarian, and can only be applied to a form of thought within the limits of Christendom. It is incorrect to apply it to any form of non-Christian Theism. A Unitarian is a Christian who does not accept the orthodox doctrine of the Trinity. But while its negative signification is the rejection of the Trinity, does it necessarily imply, on the positive side, a dogmatic assertion of the strict uni-personality of God? This is a question which ought to be decided, for if the name has this restricted sense, I imagine there are not many persons to whom it can

be properly applied. I fancy that very few of those who are commonly called Unitarians would affirm the uni-personality in the same definite manner in which the tri-personality is asserted in the Athanasian Creed. If the term is to be so rigidly interpreted, it had better be abandoned at once. I, for one, should object to be labelled with it, even as an individual.

Then with regard to the application of the name to our churches. I imagine there are very few who desire a narrowly exclusive Unitarian Church. We wish for a church in which there is room for Unitarians, and from which Unitarians can never be excluded; but we do not wish to set up a test which will exclude Trinitarians who may desire to enter. The Trinitarians, however, refuse to enter a church which includes Unitarians. The doors are open to them, but they will not come in; the result is that our free church contains none but Unitarians. Consequently it comes to be looked upon as a Unitarian Church, and is commonly so called both by outsiders and by ourselves. But I doubt if anyone wishes to employ the name in a narrowly exclusive sense; it is used merely to describe the people who are inside, not to keep others out. Nevertheless, if this narrowness is inherent in the term, it would be well to discard it, *if we can*. But suppose we rechristen ourselves, will outsiders give us our new appellation? or will they not still go on calling us Unitarians? I have no particular affection for the name, and should be quite willing to see it superseded by a better; but we must have a denominational name of some sort. I care more for its denotation than for its connotation. I have no desire to be ticketed with a name which merely indicates my individual theological opinions; I want a name to show that I belong to the denomination which includes Essex Church, Cross-street Chapel, Mill Hill Chapel, &c.

Of the various alternatives proposed I think Free Christian is by far the best. I do not consider “Broad Church Nonconformist” a good suggestion, because it relates to a state of things which we hope is only temporary. We are only Nonconformists so long as there exists an Established Church from which we are excluded. We are all anxious either for Disestablishment or for Comprehension. Immediately either of these is brought about we shall cease to be Nonconformists. The name Nonconformist is a badge of inferiority which we are anxious to get rid of as soon as possible; it is not a title of honour which we should be eager to claim.

EDGAR SOLLY ANTHONY.

SIR,—I am sorry to find that in the letter which you were kind enough to print in your issue of the 8th ult. I did not succeed in making my meaning clear. In his latest communication “M.” refers to me as having conceded that the name “Unitarian,” in its strict etymological and historical sense, does not represent my deepest convictions. I did not intend to make such a concession; but only to explain why I am unable to subscribe to the creed which, according to “M.,” is contained in the word. There seems to be some doubt as to the etymology and history of the name. In a recent magazine I find it stated, on what appears to be good authority, that the name probably had its origin at a Synod held in the year 1568, when parties uniting in a common spirit of reform were called “Uniti” or “Unitarii.” Is it possible to restore to the name this ancient meaning, or to devise some other of similar import, under which we and others who are practically in agreement with us may rally?

Assuming that a name must necessarily be a confession of faith, “M.” naturally shrinks from attempting to discover what name best suits me. But surely names are not given or taken for the purpose of expressing convictions, but for purposes of identification and classification!

So long as we insist upon construing names as confessions of faith it will obviously be impossible to find any name that will be acceptable to a body of people whose most strongly marked characteristic is the earnestness with which they refuse to bind themselves down to any fixed creed or confession of faith. Yet for common action there must be some common name; and, unless another name can be substituted, in ceasing to be “Unitarians” we shall become *units*.

Monton, Eccles, July 1.

J. H. BROOKS.

SIR,—There is a phase of the question of the name of our Churches which has not, I believe, been referred to, and which I think should be brought to light, because so eminently practical in its bearing and effect.

Those who, while holding Unitarian opinions avoid *open* individual profession of their Unitarianism, have been characterised with questionable taste as “sneaks and cowards,” while in the event of a number of such individuals meeting together and founding a Church their adoption of the name “Unitarian Church” for the collective body has earned for them the not very complimentary title of traitors.

The common mind will hardly appreciate such fineness of distinction, but will heartily condemn the inconsistency therein exhibited.

It may, however, be instructive to those who adopt the name Unitarian for their Churches to know that despite the liberality of that section of our people who show such extreme anxiety to avoid any-think like narrowness in the name they are not equally solicitous about the much more important matter—narrowness and illiberality of deed. It is a case of straining out the gnat and swallowing the camel. I am a member of a Church which has the misfortune to need pecuniary help from outside, and I find that the fact of the adoption of the name "Unitarian Church" is used in some instances as an excuse for not contributing to the urgent needs of the case on the part of those broad and liberal-minded people (!) who profess to act regardless of sectarian distinctions, and who would have us believe treat causes upon their merits, whatever their names.

I need not say that I regard such action as narrow and sectarian in the extremest sense in which those words can be used, and I think when such tactics are adopted by the opponents of the Unitarian name it is high time those who are not ashamed of that name, but who glory in it, should take care Churches who adopt it shall not be neglected when they make appeals to their generosity, and that Churches bearing this "doctrinal" (!) title shall have the first claim to their attention amongst those which need to make appeals for pecuniary assistance.

NORTHERNER.

A WORD FROM THE WEST.

SIR,—May I through your columns ask why the Free Congregations of the West of England should not have, like London and the South-Eastern Counties, a "Provincial Assembly of Non-Subscribing Ministers and Congregations?" Has not the fulness of time come for the cracking and bursting open of the old doctrinal sheath, and the disimprisonment of the wheat ear of the new harvest?

I need not say how vital your columns have been to many, in late weeks and months, through the frequent advocacy there of a wholly unsectarian basis for our free congregations. To Dr. Martineau, for his magnificent note of freedom, sounded at Leeds a year ago, how many are infinitely grateful. And lately, the stirring words in your journal of the revered Mr. Thom, in support of a freedom from all dogma and sectarianism have given to many a new life for the future union and strength of our non-subscribing congregations.

T. W. C.

THE MORAL SENSE OF THE AVERAGE BOY.

SIR,—I am sure it is a great pleasure to echo the praises that have been so largely and deservedly bestowed on the charming and eloquent Paper that the Rev. J. J. Wright read at the recent meeting of the Sunday School Association, there were so many good things said, and said so well. I have, however, after some hesitation and doubt, mustered courage to raise what I suppose may be considered a discordant strain. Some of the statements made by Mr. Wright will, I think, ere this, have proved disturbing, not to say alarming, to many minds, and not least so to the Sunday-school teacher. Speaking of the average boy of to-day, and placing girls in the same category, Mr. Wright says, "He lacks moral sense." "He has little or no sense of responsibility Study him as he really is, and you will see that right and wrong to him have little or no meaning." "He does what he dares, and as soon as he is old enough to escape from home or school accountability he deems himself unbound to anything." "The world every year is becoming fuller of young men and young women who have simply no sense of moral responsibility to anyone on earth or in heaven." If this really is so it is indeed a deplorable state of things, and Mr. Wright has done nothing more than his duty in calling attention to it. He then goes on to ask if it is "any marvel that in our day the average boy should be short of the moral sense," and also asks the question "Where could he get it?" His answer is a sad one, "Not at home." Not in the place and at the period when God and man have a right to expect it. I have moved pretty freely among the average homes of England, and have seldom found indifference on this point, but often anxious solicitude. "Nor yet at the day school," says Mr. Wright. Woe unto the schoolmaster, then, who pockets his fee after having given a stone instead of the needed bread; I admit with Mr. Wright that the outside world, or at least a great portion of it, is not good training ground for the production of sturdy morals or of sterling integrity. The absorbing passion for riches or position, which keeps its gaze centred on the end, too often heedless of the means; the fierce competition and increasing rivalry in the mercantile world, that are leading too many to resort to that species of roguery known as the "Tricks of trade,"—and men have tried to soothe their consciences with words that are so often heard, "Trade is trade;"—and that wide spread and recently exposed abomination

"False marking;"—these things have been working moral ruin in our midst, and have helped to bring on the "ethical famine" that Mr. Wright speaks about.

Referring now to the teaching in our Sunday-schools, which Mr. Wright seems to regard as having proved a failure, and, at the same time, bearing in mind the high eulogium he pays the Sunday-school teachers, adding that they themselves possess, and have the power to give the very thing that the scholars lack, and for want of which they are, in a sense, dying—viz., moral life and character, I am amazed that these qualities have not, of necessity, made themselves felt, irrespective of any special effort on the part of the teacher. "Like begets like." Besides this moral sense and this conscientiousness have surely had to do with the selection of the lessons which, in most cases, would be a reflection of the teacher's character. I think, therefore, that Mr. Wright has taken too gloomy a view of Sunday-school teaching, and my own experience and observation tend to confirm me in this opinion. Probably it is true that "ninety-nine per cent. of our teachers are not specialists in any line of knowledge." I have spent many years in the Sunday-school, and I sometimes had doubts as to my being an adequate teacher, for I felt I could scarcely claim to be a specialist in any line of knowledge, as I saw some of my fellow teachers were. But I hated meanness and shams. I loved purity and self-denial and loyalty to conscience, and records of heroism; and I selected lessons illustrative of these things, and enforced them by words of my own. I liked also to speak of "that sweet story of old" to my class.

And in doing this I was only doing what others were doing also, and I trust are doing to-day. And, I may add, I have had experience among the average boys of the day and among boys below the average. Recently I came suddenly across a group of newspaper boys of the baser sort. A violent fight was going on between two of them, and they looked wild and resolute as tigers. I seized one in each hand and kept them both at arm's length, for they seemed much like devouring each other. I got to know the truth. The biggest boy had wronged the other, and so the cries of the bulk of the ragged urchins were in the latter's favour, *demanding justice*. That sense was alive in those young hearts, and, as I uttered words of rebuke, and of entreaty, I saw I carried them with me, and that right and wrong to them had definite meaning. Still more recently, entering a busy thoroughfare, a cripple appealed to me for protection. Some ruffianly boys had molested him, and he had retaliated on the ring-leader with his stick, who, greatly enraged, was about to hurl a stone at the head of the cripple. I stood between them. Seizing the lad by the collar I denounced his cowardice in the strongest terms I could command, appealing also to the large number of boys that had gathered round us. I saw, almost in every face, an appreciation of my words and a strong indication that a sense of right and wrong was written on their hearts, and that bad surroundings could not destroy it, though they might weaken its action. I think Mr. Wright and myself are almost at one as to what is the best sort of teaching for our Sunday-schools, but differ as to the probable result of the teaching up to now, and also as to the condition of the girls and boys of the period. I ought to say that I am heartily with him as to Doctrinal Teaching, and also in a desire that we should have a worthy pronouncement of our doctrinal position, suitable to our Sunday-schools.

Sheffield, June 27.

CHARLES WOOLLEN.

THE LATE MR. JOHN COOKE OF GUILDFORD.

SIR,—Before the impressions of the loss we have sustained are affected by the absorbing interests which demand our attention I would like to add one flower of kind loving remembrance to a dear old friend and benefactor.

I do not think the writer of the sketch in the *Inquirer* of Mr. Cooke's career will be unwilling to let me join my tribute to his; all the more as he hesitates to give much importance to Mr. Cooke's Sunday-school work. It is from the position of a scholar beginning very early in my life that I would refer to his splendid career. My contemporaries are now very few; I cannot think of more than two or three who were with me at the beginning.

Looking back after considerable experience in Sunday-school and Unitarian work, I see that Mr. John Cooke at Mead-row Sunday-school,—taking his three mile walk before nine o'clock to meet and teach a very mixed company of juveniles, the girls I will not try to describe, but the boys were young farm labourers, chimney-sweeps, climbing boys (miscalled apprentices), usually orphans, whose bruised knuckles and sooty appearance were manifest to all, and paper-maker's children,—was really another John Pounds.

How delighted he used to be when he could secure the Rev. Maxwell Davidson to address and teach the whole school. Then we had lessons in the Geography of Palestine, the Topography of Jerusalem, details about the Gehenna Fire being well driven into our brains. He

also attempted lessons in Natural Philosophy, and taught us about the centrifugal and centripetal forces. When, however, Mr. Cooke was left alone with the afternoon school I have noticed him somewhat perplexed to find the means of interesting us, especially on a summer day, when there would possibly be a cricket match going on in full view of the school window.

Often he read to us Mrs. Barbauld's "Hymns in Prose," in place of a formal address to the whole school. I cannot remember ever hearing him speak to the children. His speeches were reserved for the annual treat and Christmas Day, when our parents were invited, most of whom, I am sorry to say, never attended at any other time. He told our fathers and mothers that the school was not a proselytising institution, that the children would receive instruction without any dogmatic bias, so that when they were of age they could choose their own place of worship.

The children were treated with marked respect and gentleness. No corporal punishment was allowed; no patronage, no insisting upon servile obedience to wealth and rank; they were encouraged to form high aims for their lives.

Mr. Cooke's work in the Sunday-school was of great value to Mead-row, and I know wherever an old scholar is there will be a heart saddened by his death. I seem to see him standing near the stove at the corner of Mr. Isaac Ellis's pew; and I hear him reading to us children:—

"This earth is pleasant, for it is God's earth, and it is filled with many delightful things.

"But that country is far better; there we shall not grieve any

more, nor be sick any more, nor do wrong any more; there the cold of winter shall not wither us, nor the heats of summer scorch us.

"In that country there are no wars, nor quarrels, but all love one another with dear love.

"When our parents and friends die, and are laid in the cold ground, we see them here no more; but there we shall embrace them again, and live with them, and be separated no more."

In this faith let us cherish the memory of Mr. John Cooke.

Lochee, Dundee, July 4.

HENRY WILLIAMSON.

FLOWERY FIELD.—The Rev. J. K. Smith, who has resigned the pulpit after a pastorate of about twenty years, has received a very appreciative letter from the members of the congregation. It alludes to Mr. Smith's valuable services in connection with the Sunday-school, the Village Institute, the Mechanics' Institute, the Philharmonic Society, the Sick Kitchen, and other institutions, and testifies to the zeal and devotion which has marked his long pastorate. Mr. Smith assumes the charge at Belper, which has been vacant some months.

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DEATHS.

GRANT—On June 30, at Brighton, aged 71 years, Frances Anne, the wife of James Brighton Grant.

THURTELL—On the 29th ult., at Dene Lodge, Unthinks-road, Norwich, Eleanor, widow of George Thurtell, of Lound, Suffolk.

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OUR CALENDAR.

SUNDAY, JULY 7.

It is requested that notices of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

LONDON.

Bedford Chapel, Bloomsbury, 11 A.M. and 7 P.M., Rev. STOFFORD BROOKE.
 Bermondsey, Port-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. G. CARTER.
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. M. AINSWORTH. Communion Service at the close of Morning Service.
 Croydon, Free Christian Church, Wellesley-road, 11 A.M. and 7 P.M., Rev. SILAS FARRINGTON.
 Essex Church, The Mall, Notting-hill-gate, 11 A.M., and 7 P.M., Rev. W. CAREY WALTERS. Holy Communion after Morning Service. Annual Choir Sermons. Special Music.
 Hackney, New Gravel Pit Church, Chatham-pl., Paragon road, 11 A.M. and 7 P.M., Rev. J. T. WHITEHEAD.
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. W. STODDART, B.A.
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. J. C. STREET (Belfast). Anniversary Services. Morning, "The Church of the Faithful." Evening, "Man the Creator of his own Heaven or Hell." Collections after each service.
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. P. H. WICKSTEED.
 Mansford-street Church and Mission, Bethnal Green, 11 A.M., Mr. J. DARLISON, and 7 P.M., Rev. HENRY GOW, B.A.
 Peckham, Avondale-road, 11 A.M., 3 P.M., and 6.30 P.M., Dr. MUMMEY.
 Richmond, Unitarian Christian Church, Channing Hall, Friar's-lane, 11 A.M. and 7 P.M.
 Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.
 Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M., Rev. H. GOW, B.A., and 7 P.M., Mr. H. RINGWOOD PEACH.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
 BLACKPOOL, Dickson-road, 10.45 A.M. and 6.30 P.M., Rev. A. B. CAMM.
 BOURNEMOUTH, Conservative Club Assembly Room, St. Michael's Rise, 11 A.M., Rev. G. H. VANCE, B.D.
 BRIGHTON, Christ Church Free Christian, New-road, North-st., 11 A.M. and 7 P.M., Rev. ALF. HOOD.
 CHATHAM, Unitarian Christian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. F. ALLEN.
 CHELTENHAM, Bayshill Church, 11 A.M. and 7 P.M., Rev. EPHRAIM TURLAND.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
 SCARBOROUGH, Westborough, Rev. S. FLETCHER WILLIAMS, 10.45 A.M., "Earthly Immortality," and 7 P.M., "St. Paul's Creed."
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
 TORQUAY, Free Christian Church, Banner-cross Hall, 11 A.M. and 6.30 P.M., Rev. R. S. CLARKE.
 WHITBY, Flowergate Old Chapel (up a passage), 10.45 A.M. and 6.30 P.M., Rev. F. HAYDN WILLIAMS.

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A Friend, Collumpton	0	5	0
Mr. Chas. Jecks, Clevedon	0	5	0
	£2700	12	2

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 Subscriptions as above £2700 12 2
 Less unpaid ... 21 5 0 2679 7 2
 Leaving a deficiency of ... £501 3 1

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LAWN TENNIS.—Gentleman having in sufficient room for tennis, offers complete set for £2 5s.; or would sell articles separately, as follows:—Four superior Racquets, various weights, for ladies and gentlemen, worth 11s. 6d. each, for 6s. each; splendid steam tarred, waterproof Net, 42 feet long, 6s. 6d.; 12 "Club" Balls, 6s.; and guinea set of handsome, massive, polished ash patent Standards, iron sockets, and brass mounted (no guy ropes, &c. required), 10s. 6d.; all quite new, regulation size, and packed in large case. Set worth nearly double. Approval allowed.—Mr. ROLPH, Bloemfontein, Shepherd's Bush.

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OUR HERITAGE. The SERMON preached at the Anniversary of the Association, June 12, 1889, in Essex Church, by the Rev. H. ENFIELD DOWSON, B.A. One penny each, or by post 1½d.

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London: THE SUNDAY SCHOOL ASSOCIATION, Essex-street, Strand, W.C.; JOHN HEYWOOD, 1, Paternoster-buildings, E.C. Manchester: HARRY RAWSON and Co., 16, New Brown-street; JOHN HEYWOOD, Deans-gate, and through any Bookseller.

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A Monthly (American) Magazine of Liberal Christianity, published in Chicago, Boston, and Ann Arbor, began its third year, January, 1888, doubled in size, besides a cover, and at the price of five shillings a year, postage included (instead of 3s. 6d. as heretofore), to English subscribers. Single numbers, sixpence.

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All communications to be addressed to the Rev. J. T. SUNDERLAND, Ann Arbor, Mich., U.S.

Agents for England, H. RAWSON and Co., 16, New Brown-street, Manchester, to whom 5s. should be sent at once, so that there may be no delay in receiving the first number of the enlarged series.

CHRIST CHURCH, NOTTINGHAM.

Acknowledged in last issue of the INQUIRER, donations to pay off the £200 church debt:—

	£	s.	d.
The sum of ...	24	2	6
J. F. Schwann, Esq., London	5	0	0
	£29	2	6

E. RATTENBURY HODGES, Minister,
21, Hampden-street, Nottingham.

UNITARIAN CHRISTIAN CHURCH, EFFRA-ROAD, BRIXTON.

On SUNDAY NEXT, July 7th, the Communion Service will be held at the close of the usual Morning Service.

EXPERIENCED GOVERNESS seeks re-engagement; school or family; English, French, Latin, German, music, freehand drawing, algebra, geometry; good testimonials.—B., INQUIRER Office.

UNITARIAN CHRISTIAN CHURCH, LIBERAL HALL, FOREST GATE.

The FIRST ANNIVERSARY SERVICES of the above Church will be held in the above Hall on SUNDAY, July 14, when the Sermon in the Morning, at 11 o'clock, will be preached by Mr. J. TINKLER, Minister; and that in the Evening at 6.30 by the Rev. J. S. MUMMERY, Ph.D.

TEA and PUBLIC MEETING on MONDAY, July 15. Tea 6.30 to 7.30 p.m.; Meeting 7.45. DAVID MARTINEAU, Esq., Chairman, at which a Welcome will be given to Mr. J. Tinkler, Minister.

The Revs. W. M. Ainsworth, F. Allen, Copeland Bowie, T. B. Evans, Hy. Ierson, E. T. Russell, Robert Spears, Carey Walters; T. Chatfield Clarke, Esq., S. S. Tayler, Esq., and other gentlemen, have promised to attend.

Collections will be taken.

E. W. BULL, Secretary.

WHITCHURCH, SALOP.

The Rev. W. Carey Walters, of Kensington, desires to thank the friends who have enabled him to pay off all debt on the School Building of the Free Christian Church, Whitchurch, and to provide a fund for the payment of the ground rent for a term of four years. The following is a list of the contributions received:—

	£	s.	d.
J. S. Beale, Esq., London	5	5	0
Mr. and Mrs. E. Lawrence, do.	5	0	0
Miss J. D. Smith, do.	5	0	0
F. Nettlefold, Esq., do.	5	0	0
Mrs. Hawkesley, do.	5	0	0
W. Hollins, Esq., do.	5	0	0
Sir J. C. Lawrence, Bart., do.	5	0	0
Mrs. Garrett, do.	5	0	0
J. E. M. H., do.	5	0	0
Geo. Holt, Esq., Liverpool	5	0	0
C. W. Jones, Esq., do.	5	0	0
H. Tate, Esq., London	3	3	0
M. Grant, Esq., do.	3	3	0
J. E. Taylor, Esq., do.	3	3	0
A Friend, do.	3	0	0
Mrs. Chas. Holland, do.	2	2	0
G. G. Pearson, Esq., do.	2	2	0
Rev. W. Carey Walters, do.	2	2	0
R. Robinson, Esq., Liverpool	2	2	0
Joseph Lupton, Esq., Leeds	2	0	0
John Walker, Esq., London	1	1	0
N. H. Vertue, Esq., do.	1	1	0
Rev. Dr. Martineau, do.	1	1	0
H. Marsland, Esq., do.	1	1	0
Miss Preston, do.	1	1	0
Mr. and Mrs. H. Rutt, do.	1	1	0
Mrs. D. Lister, do.	1	1	0
Mrs. A. Lawrence, do.	1	0	0
F. W. Atkinson, Esq., do.	1	0	0
T. F. Gibson, Esq., Tunbridge Wells	1	0	0
L. M. Aspland, Esq., Q.C., London	1	0	0
R. R. Meade-King, Esq., Liverpool	1	0	0
Lieut.-Col. Lloyd, R.E., London	1	0	0
Miss Warren, do.	1	0	0
W. B. Odgers, Esq., do.	1	0	0
W. Colfox, Esq., Bridport	1	0	0
Mrs. Martineau, London	1	0	0
T. G. Foster, Esq., do.	1	0	0
B. Rathbone, Esq., Liverpool	1	0	0
A. Booth, Esq., do.	1	0	0
H. Jeffery, Esq., London	0	17	6
C. F. Pearson, Esq., do.	0	10	0
W. Tate, Esq., do.	0	10	0
Rev. W. M. Ainsworth, do.	0	10	0
Rev. J. E. Carpenter, do.	0	10	0
W. Hughes, Esq., Liverpool	0	10	0
Mrs. Swaine, London	0	5	0
Miss Johnstone, do.	0	5	0
	£101	19	6
Liverpool Fellowship Fund	10	0	0
The Whitchurch Congregation	20	0	0
	£131	19	6

A few more pounds are still required to complete the fifth year's ground rent.

THE REV. W. CAREY WALTERS can recommend as OFFICE BOY one of the choristers of Essex Church who has passed the Sixth Standard.—Apply, Essex Manse, Kensington, W.

LONDON DOMESTIC MISSION SOCIETY.

NEW CAPLAND-STREET MISSION.

The enlargement of the North-street Mission, Edgware-road, having become absolutely necessary, and the extension of the present premises being impossible, the Committee were instructed at the Annual Meeting to purchase a freehold plot very suitably situated in Capland-street, now occupied by a cab yard behind and two houses in front. On the cab yard a Mission Hall, capable of holding upwards of 300 people, will be erected; and on the site of the houses, which are too dilapidated for use, class rooms, library, &c., will be built. The total estimated cost of the whole buildings is £2,000, towards which the Committee have already received promises amounting to £1,159. It is exceedingly important that the whole work should be done at once.

The Committee earnestly entreat the help of their subscribers and friends.

	£	s.	d.
A Friend	100	0	0
Aikin, C.	5	0	0
Ainsworth, Rev. W. M.	10	0	0
Baily, W.	20	0	0
Brabner, John	5	0	0
Bruce, Mrs.	25	0	0
Buckton, Mrs.	50	0	0
Carpenter, J. Estlin	50	0	0
Carpenter, Wm. Lant	5	0	0
Clarke, T. Chatfield, and Howard Chatfield	25	0	0
Cobb, T. P.	10	0	0
Enfield, Mrs.	50	0	0
Field, Rogers	50	0	0
Holland, Mrs.	25	0	0
Holland, J. R.	10	0	0
Lister, Mrs. Daniel	5	5	0
Madge, Mrs.	20	0	0
Martineau, D.	20	0	0
Martineau, Mrs. G.	20	0	0
Martineau, Miss M.	10	0	0
Martineau, P. M.	50	0	0
Nettlefold, F.	200	0	0
Odgers, W. B.	25	0	0
Potter, Mrs.	5	0	0
Potter, Rupert	10	0	0
R. W.	10	10	0
Rutt, Mr. and Mrs. Henry	5	5	0
Schwann, C. E., M.P.	10	10	0
Schwann, F. S.	31	10	0
Schwann, J. F.	50	0	0
Scott, Mrs.	20	0	0
Scott, Russell	10	10	0
Sharpe, Miss Anna	10	0	0
Sharpe, Miss Emily	3	0	0
Sharpe, Mrs. W.	5	5	0
Spiller, W.	10	10	0
Swanwick, Miss	25	0	0
Tate, Edwin	25	0	0
Thornely, Wm.	50	0	0
Walters, Rev. W. Carey	2	2	0
Warren, T. P.	20	0	0
White, Miss	10	0	0
White, Miss Mary	5	0	0
Worsley, Richard	50	0	0
	£1159	7	0

Two friends, jointly, as soon as the list reaches £1900 ... £100 0 0

Promises or Donations may be sent to
P. M. MARTINEAU, Treas.,
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Help yet needed to the extent of about £25.

	£	s.	d.
Subscriptions already announced	29	2	6
from Boston friends	8	10	0
Mrs. E. Bowring, E. Molesey	0	10	0

Further subscriptions for this most useful effort will be heartily welcomed by the Minister, W. E. ATACK, 6, Bradshaw's-terrace.

MONTON MEMORIAL SCHOOLS.

THE NEW SCHOOLS at MONTON will be opened on SATURDAY, July 13th.

Service in the Church at 3.30 p.m.
Tea at ... 5. 0 p.m.
Evening Meeting at ... 6.15 p.m.
Rev. P. M. HIGGINSON, M.A., in the Chair.
Speakers:—Rev. John Wright, B.A.; Rev. John Dendy, B.A.; Harry Rawson, Esq., J.P.
The attendance of friends is cordially invited.

MANCHESTER NEW COLLEGE, OXFORD.

Appeal and List of Subscriptions.

AFTER the most careful consideration, and by votes thrice given, the Trustees of Manchester New College have resolved to **Remove the College to Oxford.**

A most earnest Appeal is now made to all Trustees, Subscribers, Old Students, and Friends of the College, to forget differences, and to give to this measure the loyal and generous support upon which the method and efficiency of carrying it out must depend. The record of the past inspires confidence in the future. Through its various changes of location, whether at Manchester, York, or London, Manchester New College has retained the unshaken allegiance of the members of the Free Churches of the United Kingdom. There has been ever the same faithful devotion to its interests, and the same unwavering love of its principles. The College has been recognised as the source and fountainhead of the highest and best life of churches whose very breath is Free Piety and that Free Learning and Free Teaching of Theology, of which for generations its Professors have been the foremost exponents.

To maintain the College in its high position, and to enable it to do its sacred work, fully equipped to meet every demand, has been the aim, faithfully fulfilled, of all those earnest men and women who have been its unfailing supporters during its long and varied history. Never was such fidelity to the cause of Manchester New College more needed than now. A step of momentous importance has been taken. Its success will add new life and strength and influence to the religion of which the College is the highest and truest representative in the land. Its failure would be nothing less than a disaster.

Therefore to all the members of the Free Churches, as sharing herein the gravest responsibility, this Appeal is made. Whether they were in favour of the removal to Oxford, or not, makes no difference. The College is still theirs, the teacher of their ministers, the truest guardian of their principles, and the very noblest exponent of their thought and life. The plea comes to all alike, to advocates of each scheme for the future of the College, for support with might and main. There is but one duty incumbent on all to whom Manchester New College is dear, and that is to work unitedly to secure the best possible result for the new policy.

To establish the College at Oxford, it has been estimated that something like **£45,000 is required**; £35,000 for land and buildings, furnishing, removal, &c. (including the Chapel), and £10,000 for endowment of the Chapel. The estimate is based upon careful inquiries on the spot, and upon rough plans kindly furnished by Mr. Thomas Worthington, acting as a member of the Committee. The buildings will include Library, Hall, Lecture-rooms, Professors' and Students' common rooms; besides the Chapel.

There are many friends of Manchester New College who approve the project of a College Chapel, although they may have objected to the removal of the College itself. It will be quite open to them, if they please, to contribute specially either to the building or endowment of the College Chapel; and donations are cordially invited for these particular objects. As to the Chapel endowment, it is obvious that the College finances cannot bear the new burden of the Chapel expenses; and it is thought better to meet it by providing sufficient endowment for the Chapel, rather than by trusting to anything so precarious, and so difficult to maintain, as an increase of the Subscription List for this special purpose.

The entire £45,000 has to be raised by donations, as the capital accruing, as "Hall Fund," to Manchester New College, from the sale of University Hall will, in the main, only recoup to the College the £6,000 already sunk there, and provide "the University Hall Fund" which has to be invested, to add to the income of the College.

The appeal for the completion of this £45,000 is made with the more confidence, since—in several cases without solicitation—**Donations have already been promised to the amount of £28,405 2s. 0d.**

The amount still required is, therefore, nearly **£17,000**; and this appeal for that additional sum is most earnestly commended to the consideration of all friends of Manchester New College. It is issued with a profound sense of the duty that lies upon every member of the Free Churches to come forward with the help requisite to establish the College in its new home, in a manner worthy of its high traditions and its sacred calling and its great hopes of usefulness.

Signed, HENRY R. GREG, *President*. S. ALFRED STEINTHAL, *Chairman of Committee*. R. D. DARBISHIRE, H. ENFIELD DOWSON, *Secretaries*. J. EDWIN ODGERS, *Chairman Oxford Council*.

Treasurer: D. AINSWORTH, Esq., 38, Barton Arcade, Manchester.

Subscriptions may be made payable at once, or in one, two, or three yearly instalments. Promises are earnestly invited;—to be made to any of the Officers who sign the Appeal.

LIST OF SUBSCRIPTIONS, JUNE 27, 1889.

	£	s.	d.		£	s.	d.
Mr. W. Hollins	5,000	0	0	Mr. W. D. Houghton...	100	0	0
Mr. H. Tate	5,000	0	0	Rev. H. E. Dowson	100	0	0
Mr. Thos. Ashton	2,000	0	0	A Donor's First Gift	100	0	0
Mrs. J. Worthington	1,000	0	0	Mr. R. Harrop...	100	0	0
Mr. George Holt	1,000	0	0	Mr. Joseph Lupton	100	0	0
Mr. C. W. Jones	1,000	0	0	Mr. John Lupton	100	0	0
In Memory of Mr. S. D. Darbshire	1,000	0	0	Mrs. F. W. Kitson	100	0	0
Mr. J. P. Thomasson	1,000	0	0	Mr. J. E. Taylor	100	0	0
Mr. H. W. Gair	1,000	0	0	Miss Mary White	100	0	0
Mr. F. Nettlefold	1,000	0	0	Mr. Harry Rawson	50	0	0
Mr. W. J. Colfox	1,000	0	0	Mr. S. B. Worthington	50	0	0
Mr. W. P. Price	500	0	0	Mrs. Cliffe	50	0	0
Mr. Walter Holland	500	0	0	A Friend	50	0	0
Mr. G. W. Brown	500	0	0	Mrs. S. W. Browne	50	0	0
Mr. A. F. Osler	500	0	0	Mr. F. M. Lupton	50	0	0
Sir J. Kitson	500	0	0	Mr. W. Brierley	30	0	0
Mr. Alfred Holt	500	0	0	Mr. A. W. Worthington	25	0	0
Mr. Wm. Tate...	500	0	0	Mr. J. S. Mathers	25	0	0
Mr. F. H. Gossage	500	0	0	Mrs. Edwd. Enfield	25	0	0
Mrs. G. Buckton	500	0	0	Miss White	25	0	0
Mr. H. Tate, Jun.	500	0	0	Rev. H. S. Tayler	21	0	0
Mr. Joshua Buckton	300	0	0	Mr. Thos. Worthington	21	0	0
Mr. H. R. Greg	250	0	0	Rev. James Harwood...	21	0	0
Rev. J. E. Odgers	250	0	0	Mr. R. Robinson	20	0	0
Mr. W. Long	250	0	0	Mr. C. Lupton...	15	0	0
Mr. C. C. Dunkerley	250	0	0	Rev. S. A. Steintal	10	0	0
Mr. W. Bowring	250	0	0	Rev. Brooke Herford...	10	0	0
Mr. Russell Scott	200	0	0	Miss M. Dowson	5	0	0
Miss Valentine	200	0	0	Miss E. M. Dowson	2	2	0